

# ◌̣Ādam and Hawā◌̣

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## Beginnings

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*by*

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بَا أَتَنَهَا النَّفْسُ الْمُطْمَئِنَّةُ • ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً •  
فَاَدْخُلِي فِي عِبَادِي • وَادْخُلِي جَنَّتِي •

yāā °ayyatuha-n-nafsu-l-muṭāma°innah •  
°irji°īlā rabbiki rāḍiyatan marḍiyyatah •  
fa-dākḥulī fī °ibādī • wa-dākḥulī jannatī

Oh you whose whose soul is at peace!

Return to your Lord well pleased, well pleasing.

Enter the ranks of my worshippers – and enter My Garden!

(Sūratu-l-Fajr 90:27-30)



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Shaykh °Abu-l-°Abbās, may Allāh ﷺ be content with him, said, “I was with the Shaykh in our travels to al-°Iskandariyyah when we were coming from the West. “I was seized by a state of such severe constraint and anguish (*ḍiqu shadīd*) that I could hardly bear it. I went to Shaykh °Abu-l-Ḥasan ﷺ who took my measure and said, “Aḥmad!” and I replied, “Yes my Lord (*na°am yā āsīdī*).”

He said, “°Adam ﷺ was created by the hand of Allāh ﷻ Who made the angels prostrate before him and then caused him to dwell in the garden for half a day – 500 years (*kḥamsā°tu °ām*) – and then sent him down to the Earth. By Allāh, °Adam ﷺ was not brought down to the earth to be lessened but to be fulfilled! He, praised be He on High, decided to bring him down to the earth before He ﷻ created him as we know from his words,

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

°innī jā°ilun fi-l-°arḍi kḥalīfah

surely shall I place upon the earth a representative  
(Sūratu-l-Baqarah 2:30)

Allāh ﷻ did not say a representative in the heavens or in the garden. “The descent of °Adam ﷺ upon the earth was honorable (*karāmah*) and was not shameful or ignominious and when he ﷺ worshiped Allāh ﷻ in the Garden he worshiped him out of knowledge (*bi-t-ta°arīf*) and when he ﷺ worshiped him upon the earth he did by his direct command (*bi-t-taklīf*). When the second augmented or was joined with the first he ﷺ was worthy of being the Kḥalīfah.

“You too have a share of °Adam ﷺ! Your beginning was in the heavens of the Spirit (*samā°i-r-rūḥ*) where you worshiped him in the Garden of Knowledge (*janati-l-ma°arīf*) and there you descended to the Earth of the Self (*°ardu-n-nafs*) to worship Him by His direct command. When the two worships are joined within you then you'll deserve to be a Kḥalīfah.”

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ  
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

wa-idḥ °akhḥatha rabbuka min banī ādama min ḍḥuhūrihim  
ḍḥurriyyatahum wa °ashḥadahum °ala anfusihiḥ  
°alastu bi-rabbikum ? qalū balā shahidnā!

°Ādam and Hawā° ﷺ – Beginnings

When your Lord took out their descendants  
from the loins of the children of °Ādam  
and made them testify against themselves:

“Am I not your Lord?” they said, “We see that indeed You are!”  
(Sūratu-l-°Araf 7:172)



When we come to speak about and consider Sayyidinā °Ādam, and by extension, Sayyidah Hawā°, these are among the most important understandings:

The first is that we must realise that it was the Plan of Allāh ﷻ from the beginning to place a representative here upon the earth so that °Ādam ﷺ was not brought down to the earth or somehow thrown out of the Garden to be lessened, but both °Ādam and Hawā° ﷺ were sent to the earth to be fulfilled!

Also another major understanding is that we Muslims, unlike Christians, do not believe in the idea of “original sin”, but rather understand that everyone is born in full perfection in accord with the Words of Allāh ﷻ:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

laqadā kḥalaqna-l-°iṅsāna fī °aḥsani taqāwīm

surely We created the human being in the best of forms

(Sūratu-ṭ-Ṭīn 95:4)

This is a huge understanding and deserves an entire talk be given, especially in the Christian west, on just this subject, which we have done in part in one of our talks last year under the rubric “Who”.

Further, before we even begin to discuss °Ādam ﷺ as such we must make absolutely clear the primacy of Muḥammad ﷺ in his pre-existence, before °Ādam ﷺ was even between clay and water.

In a ḥadīth related to us by at-Tirmidhī رحمه الله, the Prophet ﷺ says:

“Awwalu mā kḥalaqa-llāhu nūran.”

“The first [thing] created by Allāh ﷻ was Light.”

Allāh ﷻ conceived His creation in the darkness of non-existence and with the light of His creative act – *kun faya kūn* (كن فيكون) – brought everything into existence.

The First Light created was like a shadow appearing against the dark background of non-existence.

at-Tirmidhī also reported that the Prophet ﷺ said, “The first thing Allāh ﷻ created was the Intellect (*al-‘aql/العقل*).” He ﷺ also said, “The first thing that Allāh ﷻ created was the Pen (*al-qalam/القلم*).”

The Intellect takes from Allāh ﷻ without intermediary, the bearer of all known things. None of the knowledge of higher and lower being is hidden from it. It is the primordial light in its passive aspect as recipient of the knowledge of what is to be, while the Pen is the primordial light in its active aspect of writing this knowledge on the Guarded Tablet at the command of Allāh ﷻ. “The first thing that Allāh ﷻ created was the Pen and He ﷻ said to it: ‘Write! So it wrote what is to be forever.’” (at-Tabaranī and Abu Nu’aym)

From this First Light, all of creation, with all its many varied forms and meanings, unfolds till the end of time. This primordial light is called *Light of Muḥammad* ﷺ (*nūru-l-muḥammaddiyyah/نور المحمدية*) – which is the first light against the dark background of non-existence.

In another variant it is related that Jābir ibn °Abd Allāh ؓ said to the Prophet ﷺ: “O Messenger of Allāh, may my father and mother be a sacrifice for you, tell me of the first thing Allāh ﷻ created before all things.” He said: “O Jābir, the first thing Allāh ﷻ created was the light of your Prophet from His light, and that light remained (lit. ‘turned’) in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allāh ﷻ wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else].”

“ana mina-l-lāhi wa al-mu°minūna minnī.”

“I am from Allāh ﷻ  
and the people of belief are from me.”

“inna-llāha kḥalaqa rūḥa-n-nabiyyi min ḍḥātihi  
wa kḥalaqa al-°ālama bi °asrihi min-nūri muḥammadin .”

“Truly, Allāh created the Spirit of the Prophet from His Essence,  
then He created the whole Universe of forms  
and (veiled) all its secrets with the Light of Muḥammad.”

Shaykh °Abd al-Qādir al-Gilāni ﷺ, in his book *Sirr al-asrar fi ma yahtaju ilayh al-°abrār*, said: “Know that since Allāh ﷻ first created the soul of Muḥammad ﷺ from the light of His beauty, as He said: ‘I created Muḥammad from the light of My Face,’ and as the Prophet ﷺ said: ‘The first thing Allāh ﷻ created is my soul, and the first thing Allāh ﷻ created is the Pen, and the first thing Allāh ﷻ created is the Intellect’ — what is meant by all this is one and the same thing, and that is the *ḥaqiqatu-l-muḥammadiyyah* (الحقيقة المحمدية). However, it was named a light because it is completely purified from darkness, as Allāh ﷻ said: ‘There has come to you from Allāh ﷻ Light and a Clear Book.’ It was also named an Intellect (°aql/عقل) because it is the cause for the transmission of knowledge, and the Pen (*qalam*/قلم) is the means by which it wrote in the world of letters. The Muḥammadan soul (*ar-rūḥu-l-muḥammadiyyah*/الروح المحمدية) is therefore the quintessence of all created things and the first of them and their origin.”

The Prophet ﷺ said: “I am from Allāh ﷻ and the believers are from me, and Allāh ﷻ created all souls from me in the spiritual world and He did so in the best form. It is the name of the totality of mankind in that primordial world, and after its creation by four thousand years, Allāh ﷻ created the Throne (*al-°arsh*/العرش) from the Light of Muḥammad himself ﷺ, and from it the rest of creation.”

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ  
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ

قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

wa-°idh °akhadhā rabbuka mim-banī °ādama

min ḍḥuhūrihim ḍhurriyyatahum

wa °ashhadahum °alā° añfusihi° alastu bi-rabbikum ;

qālū balā shahidānā ;

an taqūlū yawma-l-°qiyāmati °innā kunnā °añ hadḥā ghāfilin

When your Sustainer took out all their descendants

from the loins of the children of Adam

and made them testify against themselves ‘Am I not your Lord?’

they said, ‘We testify that indeed You are!’

Lest you say on the Day of Rising, ‘We knew nothing about this.’

(Sūratu-l-A°raf 7:172)



So now we are almost where we were at the beginning but there are a few further things that must be clarified and these have to do with the understanding of cyclical time.

First of all in this time present cycle °Alī ﷺ is reported to have made precise reference in a conversation with one of his students, to the succession of Sages of Allāh ﷺ who, from century to century, remain largely unknown to the majority of men. This was later to be known as *silsilat al-‘irfan*, the ‘succession of gnosis’; and it consists of all those who, from the time of Seth, the son of °Ādām ﷺ, down to those who took from °Alī ﷺ, be they Sunni, Shi‘a or Ṣūfī, have been transmitters of the esoteric aspect of eternal prophecy.” Henry Corbin, (*History of Islamic Philosophy*, p72)

But, perhaps more importantly, before °Ādam ﷺ was and the historical Muḥammad ﷺ was, there were those who went before them.

Indeed the key to understanding the identity of Shayṭān rests within this, because °Iblis was a remnant of the previous cycle which in to his downfall from the sin of pride (I am better than him *lana° aḥsan minhu*) as he thought of himself as better than °Ādam ﷺ.

The cycle before °Ādām ﷺ (termed as “Pre-Ādāmic”) was a Cycle of Resurrection in which humankind enjoyed an exalted level of gnosis, spirituality and ethics. Allāh ﷻ in the Qur°ān refers to Pre-Adamic humanity as being “one community” as in the verse: “Mankind was one community and Allāh raised Prophets as bearers of good news and as warners and revealed to them the Book with Truth that it may judge between mankind concerning that in which they differed.”

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ  
الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفَ

kāna-n-nasu °ummatan wāhidatan faba°aḥḥa-llāhu-n-nabiyyīna  
mubashshirīna wa munthirīna wa °anzala ma°ahumu-l-kitāba bi-l-  
ḥaqqi li-yahḥuma bayna-n-nasi fima °ikḥtalafū  
(Sūratu-l-Baqarah 2:213)

But humanity began to turn away from the primordial religion of tawḥīd and began to differ amongst themselves, leading finally to a war in which °Iblis who was a prince and commanding general (which is why he was in the company of the Angels who aided him in the war (Baqarah 2:34) which preceded the beginning of the Cycle of °Ādam ﷺ and the sending of the present line of Prophets ﷺ.

## °Ādam and Hawā° ﷺ – Beginnings

Adamic (4,050 BC)	Prophet Adam	Mawlana Shith (Seth)	Scrolls of Adam
Semitic (3,000 BC)	Prophet Nuh (Noah)	Mawlana Sam (Shem)	Noahide Laws
Abrahamic (2,000 BC)	Prophet Ibrahim (Abraham)	Mawlana Isma'il (Ishmael) Mawlana Ishaq (Isaac)	Scrolls of Abraham
Mosaic (1,400 BC)	Prophet Musa (Moses)	Mawlana 'Adnan Mawlana Harun (Aaron)	Torah
Christic (33 AD)	Prophet 'Isa (Jesus)	Mawlana Khuzaymah Mawlana Yaqub (James)	Gospels
Muhammadan (610 AD)	Prophet Muhammad (Last Prophet)	Mawlana 'Ali	Qur'an
Resurrection	<i>Hadrat Qa'im al-Qiyamah</i> (Lord of Resurrection)	<i>Hujjatu'l-Qa'im</i> (Proof of Qa'im)	Universal Tawil of all Scriptures

It is the Cycle above that we hope to explore over the course of this year's series of talks at the Islamic Study Center which will deal with the various Prophets ﷺ of the present cycle (above) who are known collectively, and referred to, as the °Ulu-l-°Azm (أُولُو الْعِزْم) or the Possessors of strong will and perseverance. (33:7) (46:35)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

wa-°idh °akḥadhnā mina-n-nabiyyīna mīthaqahum wa minka  
wa min nūhin wa °ibrahīma wa mūsa wa °īsā-bni-maryama  
wa °akḥadhnā minhum mīthaqan ghālīḍhā

When We made a covenant with all the Prophets – with you  
and with Nuh and Ibrahim and Mūsa and °Isā son of Maryam –  
We made a binding covenant with them.  
(Sūratu-l-°Aḥzab 33:7)

The following verse of the Qur'ān serves as the basis for this theory of Cyclical Time which takes the view that the history of humankind is comprised of different periods or 'cycles'.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

Allāhu-l-ladhī khalaqa-s-samawati wa-l-arḍa  
wa mā baynahumā fī sittati °ayyam

It is Allāh who created the heavens and the earth  
and everything between them in six days.  
(Sūratu-s-Sajda 32:4)



The Cycle of every prophet is his ‘day’. The time in which we are now living is the time of Muḥammad ﷺ – the days of °Ādam, Nuḥ, °Ibrahim, Mūsa and °Isā ﷺ and the other prophets are past. Allāh ﷻ created the lifetime of this world during the span of the prophet-hood of six prophets, each of whom had his cycle and his revelation. The Cycle before °Ādam ﷺ (termed as “Pre-Adamic”) was a Cycle of Resurrection in which humankind enjoyed an exalted level of gnosis, spirituality and ethics.

Furthermore it is known that over time Allāh ﷻ has sent a hundred and twenty four thousand (124,000) prophets (°ambiya°a/nabiyyīn) who were then filtered down to three hundred and thirteen (313) messengers (*rusul/murasalīn*), twenty five (25) of whose names are mentioned in the Qur°ān. Of these Allāh ﷻ then chose five (5) as their leaders known as °Ūlū°-l-°Azmi (أُولُو الْعِزْمِ) whose Names we have mentioned above may Allāh ﷻ have mercy upon them all. This is how Allāh ﷻ introduces them to us at the very end of Suratu-l-Aḥqāf.

فَاصْبِرْ كَمَا صَبَرَأُولُو الْعِزْمِ مِنَ الرُّسُلِ

fa-ṣ-bir kamā ṣabarā° °ulua-l-°azmi mina-r-rusūl

Be patient just as those messengers who were steadfast were patient.  
(Sūratu-l-Aḥqāf 46:35)

If we have digressed a bit it is only because of this information, and more that rests beneath, which remains unknown to many Muslims, as, if we are to speak about °Ādam and Hawā° ﷺ, it is important to know that they are not simply the beginning of our beings in the present but that there is also a long history that goes before them and that they dwell in the company of the many rather than the few.

Also before going on I wish to draw the reader/listener’s attention once again to this important idea, that what happened was all part of the plan of Allāh ﷻ to establish representatives (*khulafā°*) upon this earth and that we should always regard our parents, °Ādam and Hawā° ﷺ, as such with the utmost respect and, indeed, reverence.

In the Qur°ān we first come across the historical °Adām ﷺ when Allāh ﷻ is in the process of creating him from clay though there is a reference to both him and Hawā° earlier on in the saying of Allāh ﷻ that they are both created from one soul in spite of the confusion which has arisen from faulty translation or mis-understanding of an ḥadīth in °Imām Bukhari’s *Kitāb – °Aḥadith al-°ambiya*.

That ḥadīth would seem to imply that Hawā° was created from one of the ribs of °Ādam, but this is a mistaken, or perhaps, a mis-understood understanding as Allāh ﷻ clearly say in an °āyāt of Qur°ān:

بَا أَنَّهُ النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

yāa °ayyuha-n-nasu °ittaqū rabbakumu-l-ladhī kḥalaqakum  
miñ-nafsiñw-waḥidatin wa kḥalaqa minhā zawjahā  
wa bathṭha min humā rijalan kathīrañ-wa nisā°

O people! Fear your Lord who created you from a single soul  
and made from her his mate  
and from the two scattered [like seeds] countless men and women.  
(Sūratu-n-Nisā°4:1)



With that as background and hopefully understood let us turn to the account of the creation of °Ādām (and – by extension – Hawā°):

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

wa laqadā kḥalaqna-l-°insāna min salsalin min hama°in masnūn  
We created the human from ringing clay, from moulded mud;  
(Sūratu-l-Hijr 15:26)

and

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

wa laqadā kḥalaqāna-l-°insāna min sulalatin min ṭīn

"And indeed We created man (°Ādam) out of an extract of clay.  
(Sūratu-l-Mu°minūn 23:12).

Ibn Kathīr mentioned what can be summarized as: Allāh ﷻ describes the beginning of creation with °Ādam ﷺ who was made from extracts of clay of altered black smooth mud. Ibn-Jarir also said that °Ādam's ﷺ name is derived from the word "mud" because he was created from it. Moreover, Qatada said that °Ādam ﷺ came out of mud, hence, he is a creature of the soil. In addition, the Prophet ﷺ said, "Allah has created °Ādam from a handful from all earth, so the sons of °Ādam are similar to earth, some of them are red or white or black and in between; evil or good and in between." In the *Safwat at-Tafasir* (The Essence of Interpretations), there is an interpretation that the °āyāt can be translated as, "And indeed We created (°Ādam) out of an extract of clay (water and earth)."

Clay (*tīn*/طين) is earth mixed with water and is mentioned in some other °āyāt like: “and He began the creation of man from clay.” (Sūrah-s-Sajdah 32:7), “He it is Who has created you from clay: (Sūratu-l-An°am 6:2), “And indeed We created man out of an extract of clay (water and earth).” (Sūratu-l-Mu°minūn 23:12 referred to above). *Tīn* also has a meaning of an extract that is taken out of something in secret or is that which can be drawn out or separated from something else. These, in any case, are the meanings of the world in the Arabic language for we must always go back to reach an understanding of what Allāh ﷻ is talking about or referring to.

There is also the sense of *tīn* meaning something lowly or despicable.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

wa°idh qulna li-l-malā°ikati °usjudū li-°ādama  
fa-sajadū° illa °iblisa qala °āsjudu li-māñ khalaqta tīn

When We asked the angels to bow before °Ādam,  
they all bowed down (*sajadū*) but °Iblīs, who said:

“How can I bow before him whom You created from clay?”

(Sūrau-l-°Isrā° 17:61)

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

qāla mā mana°aka °alla tasjuda °idh °āmartuka

qāla ana khayrun minhu khalaqtanī miñ nārin wa khalaqtahu min tīn

(Allah) said:

“What prevented you from prostrating when I ordered you?”

He said: “I am better than he is:

You created me from fire, and him from clay.’

(Sūratu-l-°Ar°af 7:12)

Regarding the link between humans and clay: we depend on plants as our main food resource. The roots of plants absorb material dissolved in the water, which is stored between soil particles. Plants grow and produce different crops that we and the herbivores eat. Even creatures that eat both meat and plants like us, or those that eat meat only (carnivores), live, thrive, and grow depending on this blend absorbed by plants from the space between clay particles, and which turn into clay, and then into mud by watering. That is why Allāh ﷻ created plants before animals and humans, because plants are the means to transform ground substances into the food chains which are necessary for human and animal survival.

Allāh ﷻ says what can be translated as:

“And indeed We created man (ʾĀdam) out of an extract of clay” (Sūratu-l-Muʾminūn: 23:12).

“Who made everything He has created good, and He began the creation of man from clay” (Sūratu-s-Sajdah 32:7).

“And Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it (the earth), and bring you forth” (again on the Day of Resurrection) (Sūrah Nuh: 71:17-18).

Also the Words of Allāh ﷻ said by His slave and Messenger Saleh ؑ when he spoke to his people: “Oh my people! Worship Allāh: you have no other ʾIlāh but Him. He brought you forth from the earth and settled you therein.” (Sūrah Hud: 11:61)

Indeed the Prophet ﷺ said that the elements from which man is created gather in a bone at the end of the vertebral column (the coccyx), which he ﷺ called the “tail-tip of the spinal chord”. According to the Prophet ﷺ, this bone is the size of a mustard grain, and does not decay or get consumed by earth after death. Scientific research has proved the authenticity of this statement: (Hans Spemann, 1935). The Prophet ﷺ added in the ḥadīth that on the Day of Judgment, Allāh ﷻ will cause water to descend from the sky and people will sprout from their coccyx, like plants from seeds.

After death, human bodies start to decompose and transform into clay extracts before they merge with the soil. The relation between the human body and soil with its water content (mud) reasserts by the huge correspondence between their chemical structures. The growth of the human body (from the embryonic stage up to maturity) depends on some ground substances and their dissolved compounds. These substances are stored between the clay particles that form the earth’s soil, which plants transform in accord with the designs of Allāh ﷻ into fruits and crops edible for man. They are also transformed into grass, which is eaten by animals, making food for man. This marvelous food chain, in which plants play an enormous role, originates in the clay extract which consists of many substances and compounds absorbed by plant roots.



All of this goes to support our understanding based on earlier Qurʾānic ʾāyāt that the coming of ʾĀdam and Hawāʾ ﷺ to this earth was not in truth a punishment but rather an integral part of the plan of Allāh ﷻ that we still do not truly fathom and only see the edges of.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا • وَقَدْ خَلَقَكُمْ أَطْوَارًا •  
 أَلَمْ تَرَ وَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا •  
 وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا •  
 وَاللَّهُ أُنَبِّئُكُمْ مِنَ الْأَرْضِ بُرَاتًا •

mā lakum lā tarjūna lillāhi waqārān • wa qadā khalāqakum aṭwārā •  
 °alam taraw kayfa khalāqa-llāhu sab°a samāwatīn tibāqa •  
 wa ja°ala-l-qamara fī hinna nūran wa ja°ala-sh-shamsa sirājā •

“What is the matter with you,  
 that you are not conscious of the majesty of Allāh,  
 seeing that it is He Who has created you in diverse stages?  
 Don’t you see how Allāh has created the seven heavens  
 one above another, and made the moon a light in their midst,  
 and made the sun as a (glorious) lamp?  
 And Allāh has produced you from the earth, growing (gradually).”  
 (Sūrah Nuḥ 71:13-17)



If we go back to the °āyāt in Sūratu-l-Baqarah 2:34, the meaning of which is, “Remember when We said to the angels: ‘Prostrate yourself before Adam’ They prostrated except °Iblīs, he refused and was proud and was one of the disbelievers (disobedient to Allah).”

And though °Iblīs refused outright to prostrate even the Angels were a bit skeptical of prostrating, saying, “Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (exalted be You above all that they associate with You as partners) and sanctify You?”

Allāh ﷻ told them,

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

innī a°lamu mā lā ta°lamūn

I know what you do not  
 (Sūratu-l-Baqarah 2:30)

And then Allāh ﷻ taught °Ādam all the names of everything; then He showed them to the angels and said: “Tell Me the names of these if you are truthful.” They (the angels) said: “Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise.”

°Ādam and Hawā° ﷺ – Beginnings

He said: “Oh °Ādam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been hiding?”

And *here* is another great miracle of Allāh ﷻ: the proof of the utter falaciousness of the ideas of all the evolutionists, materialists and secularists who would have us believe that °Ādam and Hawā° ﷺ somehow are the logical extension of the primates of this earth.

Only humans speak!

Monkeys and primates don’t speak because they have no voice box and it is precisely that voice box from whence comes the miracle of speech which humans alone are capable of and which are the proof of the saying of Allāh ﷻ:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

wa °allama °ādama-l-asmā° kullahā

Allāh ﷻ “taught °Ādam all the names of everything...”

(Sūratu-l-Baqarah 2:30)

Now if Allāh ﷻ taught °Ādam ﷺ the names of every thing we would have to ask, where else did He begin in teaching the names but in teaching the Greatest Name which is the Name of Allāh ﷻ, itself.

Allāh ﷻ says regarding that Name:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

fa-sabbih bi-s-mi rabbika-l-‘aḍhīm

“So praise the Name of your Lord, the Supreme.”

(Sūratu-l-Wa‘qiah 56:74)

– and Allāh ﷻ says again in the same Sūrah:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

fa-sabbih bi-s-mi rabbika-l-‘aḍhīm

“So praise the Name of your Lord, the Supreme.”

(Sūratu-l-Wa‘qiah 56:74)

– and then in Sūratu-l-Ḥāāqqah He ﷻ reiterates the command:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

fa-sabbih bi-s-mi rabbika-l-‘aḍhīm

“So praise the Name of your Lord, the Supreme.”

(Sūratu-l-Ḥāāqqah 69:72)

°Ādam and Hawā° ﷺ – Beginnings

- and further clarifies the action that goes with the command:

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِلْ إِلَيْهِ تَبْتِيلًا

wa-dḥkuri °isma rabbika wa tabattāl ilayhi tabtīlān

“And remember the Name of your Lord  
and devote yourself to Him with utter devotion”

(Sūratu-l-Muzzammil 73:8)

- and when this command is to be put into action:

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

wa-dḥkuri °isma rabbika bukratan wa aṣīlā

“And remember the Name of your Lord morning and evening  
and devote yourself to Him with utter devotion”

(Sūratu-l-Muzzammil 73:8)

- and undoubtedly after Allāh ﷻ taught °Ādam ﷺ the Greatest Name He went on to teach °Ādam ﷺ all His Names beginning with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bi-smi-llāhi-r-raḥmāni-r-raḥīm

in the Name of Allāh,

The Universally Merciful, the Singularly Compassionate

(Sūratu-l-Fātiḥah 1:1)

- and, perhaps, continued:

الملك، القدوس، السلام، المؤمن، المهيمن، العزيز، الجبار، المتكبر، الخالق، البارئ، المصور، الغفار،  
الغفار، القهار، الوهاب، الرزاق، الفتاح، العليم، القابض، الباسط، الخافض، الرافع، المعز، المذل، السميع،  
البصير، الحكيم، العدل، اللطيف، الخبير، ذا الجلال والإكرام، العظيم، الغفور، الشكور، العلي، الكبير، الحفيظ،  
المفتي، الحسيب، الجليل، الكريم، الرقيب، المجيب، الواسع، الحكيم، الودود، المجيد، الباعث، الشهيد،  
الحق، الوكيل، القوي، المتين، الولي، الحميد، المحصي، المبدئ، المعيد، المحيي، المميت، الحي، القيوم،  
الواجد، الماجد، الواحد، الأحد، الصمد، القادر، المقتدر، المقدر، المؤخر، الأول، الآخر، الظاهر،  
الباطن، الوالي، المنعالي، البر، الثواب، المنتقم، العفو، الرؤوف، مالك الملك، ذو الجلال والإكرام،  
المفتسط، الجامع، الغني، المغني، المانع، الضار، النافع، النور، الهادي، البديع، الباقي، الوارث، الرشيد، الصبور

al-Malik, al-Quddus, as-Salām, āl-Mu°min, al-Muhaymin, al-°Azīz,  
al-Jabbār, al-Mutakabbir, al-Khālīq, al-Bārī°, al-Muṣawwir, al-Ghaffār,  
al-Qaḥḥār, al-Waḥḥāb, ar-Razzāq, al-Fattāḥ, al-°Alīm, al-Qābid,  
al-Bāṣit, al-Khāfid, ar-Rāfī°, al-Mu°izz, Al-Mu°dhīl, as-Samī,  
al-Baṣīr, al-Ḥakam, al-°Adl, al-Laṭīf, al-Khabīr, al-Ḥalīm, al-°Aḍḥīm,  
al-Gḥafūr, aṣḥ-Ṣḥakūr, al-°Aliyy, al-Kabīr, al-Hafīḍḥ, al-Muqīt,

°Ādam and Hawā° ﷻ – Beginnings

āl-Ḥasīb, al-Jalīl, al-Karīm, ar-Raqīb, al-Mujīb, al-Wāsi°, al-Ḥakīm,  
 al-Wadūd, al-Majīd, al-Bā°ith, aṣḥ-Ṣḥahīd, al-Ḥaqq, al-Wakīl,  
 al-Qawwiyy, al-Matīn, al-Waliyy, al-Ḥamid, al-Muḥsi, al-Mubdi°,  
 al-Mu°id, al-Muḥyi, al-Mumīt, al-Ḥayy, al-Qayyūm, al-Wājīd,  
 al-Mājid, al-Wāḥid, al-°Aḥad, aṣ-Ṣamad, al-Qādir, al-Muqtadir,  
 al-Muqaddim, al-Mu°akḥḥir, al-°Awwal, al-°Akḥir, aḍḍ-Ḍḥāhir,  
 al-Bāṭin, al-Wālī, al-Mutā°ali, al-Barr, aṭ-Ṭawwāb, al-Muntaqim,  
 al-Afuww, ar-Ra°ūf, Mālik-ul-Mulk, Dhū-l-Jalāli-wa-l-°Ikrām,  
 al-Muqsiṭ, al-Jāmi, al-Gḥaniyy, al-Mughni, al-Māni°, ad-Dārr, an-Nāfi,  
 an-Nūr, al-Hādi, al-Badī, al-Bāqi, al-Wārith, ar-Rashīd, aṣ-Ṣabur  
 The Peace and Blessing, The Granter of Security, The Guardian,  
 The Almighty, The Compeller, The Tremendous, The Creator,  
 The Rightful, The Fashioner of Forms, The Ever Forgiving,  
 The All, Compelling Subduer, The Bestower, The Ever Providing,  
 The Opener, The All Knowing, The Restrainer, The Expander,  
 The Abaser, The Exalter, The Giver of Honour,  
 The Giver of Dishonour, The All Hearing, The All Seeing, The Judge,  
 The Utterly Just, The Gentle, The All Aware, The Forbearing,  
 The Magnificent, The All Forgiving, The Grateful, The Sublimely  
 Exalted, The Great, The Preserver, The Nourisher,  
 The Bringer of Judgment, The Majestic, The Bountiful, The Watchful,  
 The Answerer, The Vast, The Wise, The One who Loves,  
 The All Glorious, The Raiser of The Dead, The Witness, The Truth,  
 The Trustee, The Strong, The Firm, The Protecting Friend,  
 The All Praiseworthy, The Accounter, The Producer,  
 The Restorer, The Giver of Life, The Bringer of Death,  
 The Ever Living, The Self Subsisting Provider, The Perceiver,  
 The Illustrious, The Unique, The One, The Self Sufficient,  
 The All Able, The Dominant, The Expediter, The Delayer, The First,  
 The Last, The All, Victorious, The Hidden, The Patron,  
 The Self Exalted, The Most Kind and Righteous, The Ever Returning,  
 The Avenger, The Pardoner, The, Compassionate,  
 The Owner of All Sovereignty, The Lord of Majesty and Generosity,  
 The Equitable, The Gatherer, The All Rich, The Enricher,  
 The Defender, The Afflictor, The Benefactor, The Light, The Guide,  
 The Incomparable, The Ever Enduring, The Heir, The Guide,  
 The Patient



And these are only 99 Names derived directly from the Qur°ān, but there are 1001 Names that can indirectly be derived from the Qur°ān!



°Ādam and Hawā° ﴿﴾ – Beginnings



And then perhaps Allāh ﴿﴾ began to teach °Ādam ﴿﴾ the names of the birds, and the fishes, and the bees, and the trees, and the flowers, and the winds, and the clouds, and the bodies of water and the lay of the land, the ridges, the valleys, the mountains, the deserts and plains, until Allāh ﴿﴾ taught °Ādam ﴿﴾ *all* the names including ones we don't even know in languages we can't begin to imagine.

But in any case as Allāh ﴿﴾ has told us:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

wa °allama °ādama-l-asmā° kullahā

Allāh ﴿﴾ “taught °Ādam all the names of everything...”

(Sūratu-l-Baqarah 2:30)

So when Allāh says to the Angels in the company of °Iblīs

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

wa°idh qulna li-l-malā°ikati °usjudū li-°ādama

fa-sajadū° illa °iblisā

When We asked the angels to bow before °Ādam,  
they all bowed down (*sajadū*) but °Iblīs.

(Sūrau-l-°Isrā° 17:61)

We can perhaps understand why they did and why he didn't.

What an incomparable teaching and what incomparable knowledge

°Ādam ﴿﴾ was made heir to. Surely it is as Allāh ﴿﴾ has said:

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

innī a°lamu mā lā ta°lamūn

I know what you do not

(Sūratu-l-Baqarah 2:30)

and then Allāh ﴿﴾ blew into °Ādam His Spirit,

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِي

Thumma sawwāhu wa nafakhā fihi mir-rūḥih

(Sūratu-s-Sajdah 32:9)

And if all of what proceeded were not enough, this act of blowing in-to °Ādam ﴿﴾ of His Spirit has to be the deciding factor in why all the Angels bowed down in sajdah to the Spirit of Allāh ﴿﴾, and the ultimate arrogance of °Iblīs who would not bow down no matter that he was made of fire and °Ādam ﴿﴾ of clay, yet did °Ādam ﴿﴾ had within his *self* that which °Iblīs could never even imagine.

All of this is in accord with the order of Allāh ﷻ

فَإِذَا سَوَّيْنَاهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

fa-°idfa sawwaytuhu wa nafakhtu fihi min rūhī faqa°ū lahu sājidīn

When I have formed him and breathed My Spirit into him,  
fall down in prostration to him!

(Sūrah Ṣāāwd 38:72)

The enmity of °Iblis, being of fire, friend of Angels and the former victorious military commander of the last war between the forces of good and evil of the previous cycle, stems from this point in time and space. Forever after, and until the present, °Iblis in his degenerate form known as Shayṭān is the implacable enemy of °Ādam and Hawā° ﷺ and their sons and daughters throughout all of time.

The single enemy of °Iblis are human beings and his ultimate and immediate intention is to discourage humans from obeying Allāh ﷻ.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَجْمَعِينَ  
إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ

qāla rabbi bi-mā aghwaytanī lāa °ūzayyinanna lahum fī-l-arḍi

wa la °ughwiyanahum ajma°īn

°illā °ibādaka minhumu-l-mukhlaṣīn

He (°Iblīs) said, ‘My Lord, because You misled me,

I will make things on the earth seem good to them

and I will mislead them all, every one of them,

except the purified chosen ones among Your creatures.

(Sūratu-l-Hijr 15:29-30)

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ • ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

qāla fabimā aghwaytanī la aq°udānna lahum ṣirātaka-l-mustaḡīm:

ṭhumma la ātiyanahum min bayni aydihim wa min khalfihim

wa °an aymānihim wa °an ṣhamāā°ilihim

wa lā tajidu akṭharahum ṣhākīrīn

He (°Iblīs) said, “By Your misguidance of me,

I will lie in ambush for them on your straight path.

Then I will come at them, from in front of them and behind them,  
from their right and from their left.

You will not find most of them thankful.

(Sūratu-l-°Arāf 7:16-17)

He has such confidence in ensnaring his victims that he openly declares his strategy of approaching them from all sides and making them succumb to his temptations.

The first victims of °Iblīs were °Ādam and Hawā°. Allāh ﷻ says,

فَازْلِمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ  
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

fa-azallahuma-sh-shayṭānu °anhā  
fa-°akhrajahumā mimma kānā fihi  
wa qulnā °ihbitū ba°ḍukum li-ba°ḍin °aduwwun  
wa lakum fi-l-arḍi mustaqarrun wa matt°un °ilā hīn

“Then the Shayṭān made them slip there from (the Paradise),  
and got them out from that in which they were.

We said: “Get you down, all, with enmity between yourselves.

On earth will be a dwelling place for you  
and an enjoyment for a time.”

(Sūratu-l-Baqarah 2:36)

*“...and an enjoyment for a time”*

is what Shayṭān makes the most of. He, waiting in ambush, makes the world appear beautiful and attractive and works on ways to lure human beings, limit their perspective to the gains, pleasures and enjoyment of this world alone, and make them forget Allāh ﷻ. His ultimate goal is to make people go astray and eventually to turn them into disbelievers, or non-believers. The manner in which Shayṭān pursues that goal varies in accordance with the interests and inclinations of his victims. For example, he uses piety to attack the pious; scholarly disciplines to attack scholars; false reasoning and logic for those who take pride in being knowledgeable, and ignorance to attack the ignorant.

Allāh ﷻ has warned us:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّكُمْ عَدُوٌّ مُّبِينٌ

wa lā tattabi°ī khuṭuwāti-sh-shayṭāni  
°innahu lakum °aduwwun muḃīn

and do not follow in the footsteps of Shayṭān.

He is an outright enemy to you.

(Sūratu-l-°An°am 6:42)

He follows up that warning up with a further warning containing a very deep meaning.

بِأَنِّي آدَمْرًا بَفَشْتُكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبُوكُمْ مِنَ الْجَنَّةِ  
بَنَزَعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتَهُمَا

yā banī °ādama lā yaftinannakumu sh-shayṭanu  
kamā akhṛaja °abawaykum mina-l-jannati:  
yanzi°u °anhumā libāsahumā li-yuriyahumā saw°ātihimā

“O Children of Adam! Do not let Shayṭān deceive you!

He seduced your parents to go forth from the Garden,  
stripping them of their clothes and disclosing to them their nakedness.”

(Sūratu-l-°Araf 7:27)

That is, he deprived them of their garment of G-d-consciousness in order to make them aware of their nakedness, and made them aware of their sexual desire or what Allāh ﷻ calls *as-sa°ir* (السَّعِير) or the Searing Blaze.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا  
إِنَّمَا يَدْعُو حُزْنَ بَرٍّ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

°inna-sh-shayṭana lakum °aduwwan fa-ḥttakhithūhu °aduwwan

°innama yad°ū ḥizbahu li-yakūnū min aṣḥābi-s-sa°ir

Shayṭān is your enemy so treat him as an enemy.

He summons his party to be among the people of the Searing Blaze.

(Sūratu-l-Faṭir 35:6)

Which is to say the overwhelming and blinding desire for the ‘naked other’ which causes one to loose contact with one’s G-d-consciousness and be left to be ravaged by the fires of desire.

Put in a, perhaps, simplistic way we can say this is a lesson about what happens when a man and a woman take their eyes off of Allāh ﷻ and focus instead on one another – who allow themselves, and specifically their sexuality, to become the focus.

Everything that happens among the children of °Ādam and Hawā° ﷻ of kufr or the covering up of the Truth, by way of the public wanton display of women’s beauty or man’s flamboyant macho displays of aggressiveness and cruelty, of murder, enmity, hatred, the spread of immorality and fornication, drinking of alcohol and abuse of drugs, worship of the gods of materialism etc., is all the work of Shayṭān to corrupt mankind and to drive people from following the way of Allāh ﷻ. Shayṭān is constantly engaged in his work and our task is to fend off his plans and, instead, focus ourselves on Allāh ﷻ.

Allāh ﷻ says:

وَأَمَّا بِنَزَغِ الشَّيْطَانِ نَزَغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

wa °immā yanzaghannaka mina-sh-shayṭāni nazghun  
fa-°sta°idh bi-llāhi °innahu huwa-s-samī°u-°alīm

“And if an evil whisper from Shayṭān tries to turn you away,  
then seek refuge in Allāh.

Surely, He is the All Hearer, the All Knower”

(Sūratu-l-Fuṣṣilat 41:36)

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْ مَوْءَاُفَنفُسِكُمْ

wa qāla-sh-shayṭānu lamma quḍiya-l-°amru °inna-llāha wa°adakum  
wa°da-l-ḥaqqi wa wa°adtukum fa°akhlaftukum  
wa mā kāna liya °alaykum min sulṭānin °illā°an da°awtukum  
fa-stajabtum lī falā talūmūnī wa lūmū°u °anfusakum

“And Shayṭān will say when the matter has been decided:

“Truly, Allah promised you a promise of truth.

And I too promised you, but I betrayed you.

I had no authority over you except that I called you,  
and you responded to me.

So do not blame me, but blame yourselves.

I cannot help you, nor can you help me.

I deny your former act in associating me as a partner with Allāh.  
Truly, there is a painful torment for those who oppress themselves.”

(Sūrah Ibrāhīm: 14:22)



So this much is clear, that the Shayṭān is our unrelenting implacable enemy just as he was the enemy of our mothers and fathers and, in the end and beginning, our original parents: °Ādam and Hawā° ﷺ. Just as it must remain clearly before that this is and was all part of the plan of Allāh ﷻ in accord with His saying at the beginning.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

°innī jā°ilun fi-l-°arḍi khalīfah

surely shall I place upon the earth a representative

(Sūratu-l-Baqarah 2:30)

Let us go back to when °Ādam and Hawā° ﷺ lived in the Garden where they lived the dream of all human beings. Allāh ﷻ permitted them to approach and enjoy everything contained in that Garden except for one tree. What that tree is or was we do not truly know but what we know is that Allāh ﷻ clearly said to our parents.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا  
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

wa qulnā yā °ādamu °uskun °ānta wa zawjuka-l-jannata  
wa kulā minhā raghdan haythu sh°tumā  
wa lā taqrabā hādhihi-sh-shajaratā fa-takūnā mina ḍh-ḍhālimīn

We said, “°Ādām, live in the Garden, you and your wife,  
and eat freely from it wherever you will.

But do not approach this tree

lest you become oppressors of your own selves (ḍhālimīn).”

(Surātu-l-Baqarah 2:35)

°Ādam and Hawā° ﷺ understood that they were forbidden to eat the fruit of that tree. °Ādam ﷺ was however a human being and man tends to forget. His heart changes and his will weakens. °Iblīs summoned all the envy within him and he took advantage of the humanness of our parents to exploit them. He started to whisper to °Ādam ﷺ day after day, tempting him, saying: “Shall I guide you to the Tree of Immortality and the Kingdom of Eternal Life?”...and,

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا  
نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ  
وَقَسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

fa-waswasa lahuma-sh-shayṭānu li-yubdiya lahumā  
mā wūriya °anhumā min saw°atihimā  
wa qāla mā nahākumā rabbukumā °an hādhihi-sh-shajaratī  
°illā an takūnā malakayni °aw takūnā mina-l-khālidīn  
wa qāsamahumā °innī lakumā lamin-n-nāṣihīn

Then Shayṭān whispered to them, disclosing to them their nakedness that had been (before that) concealed from them.

He said, “Your Lord has only forbidden you this tree  
lest you become angels or among those who live for ever.”  
And he swore to them: “Truly, I am your sincere advisor.”

(Suratu-l-°Arāf 7:20-21)

We do not know what °Ādam ﷺ thought to himself, for Allāh ﷻ has not informed us of this, but we can imagine, perhaps, some of the thoughts he might have entertained including, “What will really happen if I eat from this tree? Might it truly be the Tree of Immortality? Might I live forever? Might I become an Angel?”

Years went by, and °Ādam and Hawā° ﷺ were preoccupied with not only thoughts of the tree but also, conceivably, their own nakedness and sexuality which had become apparent to them.

Then the day came when they finally decided together [and here it is important to again understand the difference between the Judeo-Christian narrative of both original sin and Eve’s responsibility rather than their mutual responsibility in the matter] to eat of its fruit. They disregarded the order and warning of Allāh ﷻ and the nature of °Iblīs who was their sworn enemy. °Ādam ﷺ stretched out his hand, picked one of the fruits and offered it to Hawā° ﷺ and they both ate of fruit of the forbidden tree.

Allāh ﷻ tells us:

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَ بَدَتْ لَهُمَا سَاوَاتُهُمَا وَطَفَفَا خِصْفَانِ عَلَيْهِمَا مِنْ  
وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ  
الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ

fadallāhumā bi-ghurūrin fa-lammā dhāqa-sh-shajaratata badat lahumā  
saw°ātuhumā wa ṭa°qā yakhsifāni °alayhimā miñw-waraqi-l-jannati  
wa nādāhumā rabbuhumā alam anhakumā °an tilkuma-sh-shajaratati  
wa aqul lakumā °inna -sh-shayṭāna lakumā °aduwun mubīn

Thus he led them on by deception and when they tasted the tree,  
[the real nature of] their private parts was revealed to them,  
and they began to cover themselves with leaves from the Garden.

And their Lord called out to them:

"Did I not prohibit you (to eat) from that tree,  
and did I not say to you that Shayṭān is a manifest enemy to you?"

(Suratu-l-°Ārāf 7:22)

وَعَصَى آدَمُ رَبَّهُ فَغَوَى

wa °aṣā °ādamu rabbahu fa-ghawā

Thus °Ādam disobeyed His Lord, and allowed himself to be misled.

(Sūra Ṭā Hā 20:21)

Regarding their discovery of what is sometimes delicately referred to as their “private parts” or, perhaps, more frankly their nakedness and all that is involved with that awareness, which Allāh ﷻ mentions both in Sūratu-l-°Arāf 7:20-21 and then in Sūrah Ṭā Hā 20:21: from my own perspective I see that they were always aware of their private parts and their nakedness, for how could they not be seeing that they did not begin to wear any coverings until after the fact, it did not trouble them. It appears to me that not *until* they had eaten the fruit did they feel ‘shame’ leading me to understand that the eating of the fruit and the consumation of their sexuality was simultaneous and, indeed, a way of saying the same thing.

Due to the years of a colonialism and the accompanying prudish Victorian sentimentality surrounding the whole question nakedness and sexuality (which I might hasten to add is the only way we got here to think much less even talk about it) Muslim thinkers and scholars have somewhat delicately avoided the subject but I for one wonder if that time is not past and that this is something which has to be seen for what it is and the deeper ramifications of “eating the fruit” have both to be discussed and understood by the ‘scholars’.

Other religious, as well as metaphysical and philosophical groups, have delved into this subject, not in terms of licentiousness or vulgarity, but rather in understanding the spiritual significance of nakedness and sexuality in the light of revelation.

Indeed the sexual act *is* a form of immortality insofar as there would be no human race if humans did not join themselves together sexually. On the other hand one can also say that death is born of the sexual act in that had not the first man and woman made love there would have been no children and had there been no children their would have been no one to die.

In any case this subject is not within my remit but is a subject that deserves serious consideration and we, as Muslims, must step aside from false attitudes and prudish cultural mores and traditions that have been forced upon us over the past 300 years or so and we have now embraced and defend due to the dominant Christian societies routinely rounding on us accusing us of licentiousness based on the fact that our Prophet ﷺ had ten wives and various other canards ignoring what is obvious to all that this serves merely to draw attention away from their own behaviour which is much more like that of Greco-Roman society than it is of a truly Christian one judging by the early childhood promiscuity, unwed mothers and high divorce rate.



°Ādam and Hawā° ﷺ – Beginnings

What is instructive is the response of °Ādam ﷺ to the Judgement of Allāh and to the expulsion of our parents from their Paradisical state in the Garden when Allāh ﷻ tells them they must leave as a result of what they have done:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

qulnā °ihbiṭū minhā jamī°an

“get down from here the both of you.”

(Sūratu-l-Baqarah 2:38)

°Ādam and Hawā° ﷺ together immediately say to Allāh ﷻ.

فَلَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

qāla rabbanā ḍḥalamnā °anfusanā

wa-in lam taghfir lanā wa tarḥamnā lanakūnanna mina-l-kḥāsirīn

They said, “Our Lord we have been unjust to our own selves and if You do not have mercy on us we shall be from the losers.

(Suratu-l-°Arāf 7:23)

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

fatalaqqā °ādamu mir-rabbihi kalimātin

fatāba °alayhi °innahu huwa-t-tawwābu-r-rahīm

Then °Ādam received some words from his Lord and He turned towards him.

He is the Ever-Returning, the Most Merciful.

(Suratu-l-Baqarah 2:37)

And these words were the words both of forgiveness and hope. The promise of that present and the the promise for our future.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

qulnā °ihbiṭū minhā jamī°an

fa-°immā ya°tiyannakum minnī hudan faman tabi°a hudāya

falā khawfun °alayhim walā hum yaḥzanūn

We said, “Go forth both of you from here and surely there will come guidance from Me and whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

(Suratu-l-Baqarah 2:38)

This marks the beginning of the life of human beings on this earth- and the conditions for that life – guidance without fear or grief.

Both the Christian Bible and the Torah mark the beginnings of the redemption of the human race from after the time of °Ādam and Eve”. In the Qur°ān, on the other hand, redemption begins with °Ādam and Hawā° ﷺ when, despite their transgression, Allāh ﷻ assures them of Forgiveness and Guidance and makes clear that those who follow a Guidance from Allāh ﷻ will ultimately be successful.

Yes it is true that there was at that moment no chance of going back to the dwelling of joy and happiness of the Garden. They were at the mercy of the Lord and they turned repentant unto Allāh ﷻ. The merciful and oft-forgiving Lord blessed °Ādam and Hawā° ﷺ with the most extraordinary words of hope through which °Ādam and Hawā° ﷺ, and after them any one of their progeny – which is all of us – could invoke the mercy, and seek the guidance, of Allāh ﷻ.

They had been taught the holy names by which they might address Allāh ﷻ. So the oft-forgiving merciful Lord took °Ādam and his wife ﷺ under His Mercy and His Mercy was not only mercy to °Ādam and Hawā° ﷺ but Guidance, Forgiveness and Mercy for all.

Now to re-enter the real paradise – to return to the land of eternal bliss – we must use our intelligence (‘aql/عقل), and make a choice of the clear straight path shown by Allāh ﷻ through the guidance (huda/هدى) which Allāh ﷻ has made available to us in the midst of this world with its opposing contradictory forces of good and evil.

This guidance was already shown to °Ādam ﷺ, who followed it but Shayṭān refused to follow. He remains, as long as human beings dwell in this world, to lead us astray from the true guidance of Allāh ﷻ then and now. Those who follow this guidance shall walk on the straight path, safe from fear and grief, and earn the right to enter the heavenly garden not only in the future but in the present.

بَا أَنْهَآ النَّفْسُ الْمُطْمَئِنَّةُ • اِرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً •  
فَاَدْخُلِي فِي عِبَادِي • وَاَدْخُلِي جَنَّتِي •

yāā °ayyatuha-n-nafsu-l-muṭāma°innah •  
°irji°i° ilā rabbiki rāḍiyatan marḍiyyatah •  
fa-dākḥulī fi °ibādī • wa-dākḥulī jannatī

Oh you whose whose soul is at peace!

Return to your Lord well pleased, well pleasing.

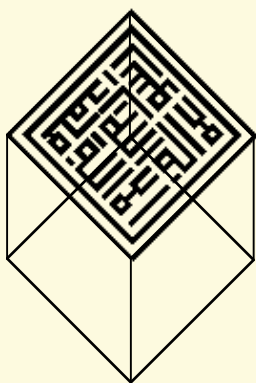
Enter the ranks of my worshippers – and enter My Garden!

(Sūratu-l-Fajr 90:27-30)



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